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that grip has been loosening very quickly since I was a boy, that is since 40 years. The church where I went as a youngster, where I was christened, was full then at the Mass and Vespers. It is pitiful to see it now. And it is a small country church, the same old priest (who is nearly 80) is there yet, and the number of the inhabitants passed from 1,800 to 2,200. The first real blow came with the separation of the church and the state. Up till then, priests had been paid by Government. As they got a good living, the priests were in sufficient numbers. But as soon as people had to pay out of their own pocket for religious services, it was seen very soon that they did it very reluctantly. On the other side, seminarists were to go in the army like all other young men, and that broke many vocations. The result was that at the beginning of the war, there were many country parishes without priests. Now the war sent to the army all the priests of military ages; and, although they were mostly put in the hospitals (which occasioned many a bitter comment) lots of the younger ones went to the front and were killed like ordinary soldiers. The young men being under the military age of 18, it has put a stop to the recruiting of the young students, so that after the war there will be a great lack of priests.

As for saying that the war turns unbelievers into believers, I will believe it when I have seen it. But till now I have not seen it. And I have been speaking daily with soldiers since the war broke out.

Let me end by thanking you, Mr. Carter, and the other American people who wrote me for the part they take in our struggle. Since it is possible (as I write) that you may be drawn in it, the opinion of those who wrote before is the more dearer to me.

(Sig.) M. QUESNEY.

CLINIQUE LA PRIMEVÈRE, LEYSIN, SWITZERLAND.

[We reproduce our friendly correspondent's somewhat Gallicized English as he wrote it, save for the correction of one or two obvious inadvertences. His impression that "an Anglo-Saxon mind never questions the existence of God" is perhaps unduly trustful.—EDITOR.]

### A PRO-ALLY GERMAN-AMERICAN

SIR,—We all know it is by no means exceptional for foreigners to look upon the United States as an "international hash"—as a country without a past. At present we read so much in our newspapers about America being "the melting pot"; we hear so much from our politicians about British-Americans, German-Americans, etc. (and so little about Americans), that we almost begin to believe the foreigners may be right after all. To us who have fondly believed there was such a thing as America and Americans, this comes as a terrible shock. What reaches our ears most frequently is the assertion that those Americans whose ancestors came from Great Britain are naturally pro-Ally, while those whose ancestors came from Germany (no matter how long ago) are naturally pro-German. If this is true then there is really ground for the allegation that America is an "international hash." To an Englishman or to a Frenchman all countries but his own are foreign; he likes some better than others, but only because their characteristics please him better and not because his ancestors came from it. If the majority of Americans cannot stand this test then we are a "political hash." Happily,

however, I am sure they can. I am sure it is still correct to say that the purely American element still predominates in the United States—though unfortunately the margin is too narrow.

The writer's ancestors came from Germany about two hundred years ago; however, he has absolutely no sympathy with Germany, looking upon himself as purely American. In one sense of the word all foreign countries are to him alike. He is pro-Ally because he believes the success of the Allies essential to the welfare of civilization and because he admires Anglo-Saxon civilization much more than he does Teutonic civilization. Not being a politician and having no constituency to cater to, I am frank enough to say that I think the old native American ideals are priceless, and worth any sacrifice to preserve. I am also bold enough to state that homogeneity is vital to any nation, and that at present we unquestionably have all the foreigners we can assimilate—patriotism and not economics should be our guiding principle.

JOHN L. SCHWARTZ.

WASHINGTON, D. C.

#### MISS SENIOR'S "DREAM LIFE"

SIR,—I come not in the attitude of critic, but as an humble seeker of information. I take the REVIEW because I think it second to no periodical printed in the country, and I get full value for the expenditure. Perhaps its editorial articles are unequalled. But I want a short chat with the literary editor.

On page 429 of the March number appears a—I was about to say, poem—entitled "Dream Life."

Was it intended as a poem? If so, on what ground is it to be distinguished from prose? Is prose converted into poetry by simply separating it into lines and beginning each with a capital, regardless of measure, rhythm or rhyme?

Barring poems of the humorous and dialectic class, it seems to me that in order to gain admittance to the columns of so ably conducted a periodical as the REVIEW a poem should possess exalted thought, elegant English, an unbroken measure, uniform periods in its recurrent emphasis, and then such embellishments in the way of rhyme and alliteration as the author may command.

L. J. COPPAGE.

CRAWFORDSVILLE, INDIANA.

[Our correspondent's courteous enquiries merit a reply. We take them up in order:

1. "Was it intended as a poem?"

It was.

2. "On what ground is it to be distinguished from prose?"

A definition of the difference between prose and poetry is attempted with reluctance by all save the ignorant or the bigoted. However, we may assure our correspondent that the difference is *not* achieved simply by "separation into lines and beginning each with a capital," but rather by verbal qualities so subtle and so difficult of exposition that prudent critics